

563
175

Szechwan was occupied by the Pre-Chinese aborigines called the Shu and Pa.³ These were highly civilized by 1200 B.C. and had temples, schools, irrigation, etc. The Chinese entered the territory in small numbers about 200 B.C. From 250 A.D. they came in increasing numbers, but were not the main leading and controlling body until the sixteenth century. In 1449 a Chinese tyrant of exceeding cruelty massacred the majority of the population. The province, being such a rich prize, was soon re-populated by the Chinese from the other provinces.

125

Method Employed in Blood-Grouping.—Drops of blood were secured by pricking the lobe of the ear or the finger. This blood was placed in 5 c.c. of normal saline, and well shaken. A drop of standard serum from Group II and Group III was placed on separate marked cover slips. Using a small pipette, one drop of blood-suspension was added to each of the standard sera. The entire preparation was then well mixed and mounted on hollow ground slides and ringed with vaseline. After standing at room temperature for half an hour the preparation was examined by the low power objective, and the presence or absence of clumping was observed.

The sera employed were obtained from the Department of Pathology of West China Union University. All the sera were used up in the field during the examinations. The results are shown in the Table below:—

143

	O	A	B	AB	Total
Chiwan Miao	74	23	80	28	205
per cent.	36.1	11.2	39.0	13.7	
Szechwanese	487	375	289	141	1,292
per cent.	37.7	29.0	22.4	10.9	

608

Sincere gratitude and deep appreciation is extended to Professor R. Ruggles Gates for the inspiration given us in anthropological study. We gratefully acknowledge the assistance and help—re sera and apparatus—given us by Drs. Lenox, Williams and Cheo, of the Department of Pathology. Our thanks are due to Dr. Agnew for taking the photographs; his dietetic and dental studies are to be published shortly. The blood grouping was done chiefly by Mr. S. C. H. Yang, who was assisted in part by Dr. Beh. The anthropological measurements, which have now been analyzed statistically, were done by Drs. Morse and Beh, assisted by Mr. Liao as recorder.

³ Of these 1,292 Chinese, 1,000 were collected and/or observed by Dr. R. G. Le and 292 by S. C. H. Yang.

[P. 666]

Akha A04
Miao AE5

/82/

7. Mental Development

A
M
114
125
145
Unfortunately I was unable to test adequately either the children of the Akha or those of the Meau. A number of difficulties blocked this, especially the shortage of porters, which did not permit moving our test material. Moreover my test forms were designed for the mental world of primitives and could not be applied without further adp to a mountain people of Farther India with the mental capacity of the Akha, much less that of the Meau. It would have been necessary to revise my test forms, but we did not have the time to do this, especially since our funds were limited.

A
M
157
856
A
M
153
856
According to our observations, however, the children of the Meau are more highly developed and surpass those of all the mountain tribes of Further India, including the Akha. Particularly striking among the Meau is a marked individualism, or rather a strong differentiation in comparison with the other tribes mentioned, which is already apparent even in small children. At the age of four or five distinct differences of character and talent are already evident. The Meau children begin to talk when they are one year old, those of the Akha somewhat later; at this age they are already able to say "father" and "mother" and a few other words. There are, however, some gifted children who speak even earlier and some without talent who are hardly this far at the age of two. One can say, however that at an average age of three and a half years the language of the children is almost equal to that of the adults.

A
M
153
861
157
At the age of two the children are not yet able to eat by themselves; they learn this during their third year. The Meau children begin asking questions at the age of five, those of the Akha at the age of six. The children of the Meau do not bother to think up explanations of their own for things that are unknown to them, but rather in each and every case ask their parents or other adults of their community, and in this respect they are decidedly vivacious and active. The children of the Akha are less persistent in this questioning than those of

AKha A04
Miao AES

/84 cont. /

A

M

125

532

145

Pictorial representations are also foreign to both peoples. Though the children had never before seen pictorial representations, at the age of three or four they recognized drawings and photographs that I showed them, provided, of course, the representation was within their range of conception. Archers with crossbows or pictures of work in the fields or of the slaughtering of pigs immediately aroused their attention, and they tried to imitate the scene portrayed or the position, for instance, of the crossbow-archer. /85/ When I showed them pictures of European settlements and houses, however, I was immediately assailed with questions: "What is this? Why do you live in such houses? What do you eat? Are there as many children among you? Are they as white as you?" If I showed a child a photograph in which he himself was represented amidst his comrades, he recognized his companions immediately, but only in exceptional cases himself. On the other hand pubescent girls or boys sometimes did find themselves in the pictures. At any rate, the old idea that such children do not recognize pictures or drawings was refuted time and again.

In order to test their drawing ability, I had children of both sexes and of all age levels make drawings. I gave the one to be tested paper and pencil and left him alone for an hour (III. 67). ^A The choice of subject was completely free. I prevented any influence from a third party and gained an insight into the mind of the child being tested. I have discussed the results of these experiments in detail in a special study (1) dealing

A

M

[114]

1. Bernatzik, VII.

with the drawings collected by me among various primitive peoples. In this present work it can merely be said that the boys of the Meau, as well as of the Akha, began to outgrow the scribbling stage at the age of ten, while at the age of fifteen or sixteen almost all the subjects tested were able to draw true to life. In each case I immediately afterwards wrote down the explanations given by the person tested. Sometimes I confronted a child days later with the drawing and asked him

2 [See cat 116, p511 - ANALYST]

AKha AD4
Miao AE5

/85 cont. /

once more what he had represented. In all cases it turned out that the children remembered and repeated their first explanations, in other words, that they recognized what they had drawn.

The boys of both peoples do not draw designs, but figures exclusively; animals, plants, and hunting scenes, besides human representations, are predominant. While the Akha boys reach only a low level of development, it is significantly higher among the Meau. Moreover, there was a surprising similarity in the execution as well as in the choice of subject matter between the drawings of the Meau children and the drawings collected by me from Lapp children of the same age. In the case of the Akha drawings, /86/ however, this similarity was generally absent. In contrast to the Akha, there is furthermore among the Meau a strong factor of individual talent; which differs in the two sexes. The Meau girls are much more gifted than the boys, whereas among the Akha the achievements of the two sexes are fairly equal.

As far as the girls are concerned, among the Meau they begin at the age of ten to draw ornamental designs; slightly older children contributed figure drawings and when somewhat older still, drew true to life. Thus, besides the ornamental designs, they also had a very good mastery of figures. Beginning at the age of seventeen figure drawing decreases among almost all the female persons tested among the Meau, and pattern drawing predominates. This is because the girls have a great deal to do with batik, and this work dominates their thinking. Even later, however, they have a technical mastery of figure-representation at a higher level of development, as was proved to me by the example of a woman who had seen drawings of the Lao and was immediately able to reproduce similar drawings from memory. The girls of the Akha showed considerably less talent. Most of them never went beyond the scribbling stage, and individual talent is little developed.

AKha A04
M100 AE5.

/86 cont. /

A
M
145
● 125
532
[153] The self-criticism that the children exhibit even at an early age was surprising. Some Akha children about ten years old repeatedly refused to draw because "their lines did not look like the things they wanted to draw." In contrast, the really primitive people, the Phi Tong Luang (1), behaved quite

1. Bernatzik, IV, pp. 174 ff.

differently. Here even the adults scribbled for hours and then explained to me circumstantially what the lines, which in no instance went beyond the scribbling stage, were supposed to mean.

In conclusion it should be said that neither among the Meau nor the Akha did the talent for drawing disappear at a certain age, as we often find among European children (see also the chapter, "Art," the section on "Painting, Sculpture, Ornamentation," and the chapter, "Talent, Knowledge, Character, Morality, and Manners").

/87/

d) Sexual Development

A
M
836 Among the Meau as well as among the Akha, unmarried young people enjoy extensive sexual freedom, which is documented by other authors for the Meau of other regions as well (1).

1. Eberhard II, pp. 253, 255,
256, 258, 261; also Chin. Repos.,
14, p. 110.

M
864
[513] The children of the Meau, separated according to sex, sleep in their own sleeping quarters or at least in their own beds; only the small children sleep with their mothers. They therefore have no opportunity to gather experience by observing the adults. If they occasionally ask questions of a sexual nature, the adults answer truthfully, provided that the children are somewhat bigger. Small children, however, are

M
[825]

/192 cont. /

787 general omens and those of the oracle. The oracle with the pair of chickens is used not only in connection with the birth of a child, but also on other occasions, and it has the advantage that from the combination of its omens one can see not only the good and the bad aspects, but also to what extent human beings will be able to intervene and avert evil.

The greatest importance is ascribed to oracles. The belief in the reliability of omens and oracles is so /193/ extensive that the Meau literally do not undertake anything without consulting the spirits and immediately give up any plan in case of an unfavorable answer. When I asked a female shaman to draw something [125] for me on the sheet of paper that I provided for my psychological investigations, she laid out an oracle to learn from her teacher-spirit whether and what she should draw! Only then did she take my sheet of paper and draw.

439 Once every year some Chinese traders (see the chapter, "Trade") visit the remote and widely scattered Meau villages 787 in order to do business by selling goods that they bring along and by buying various products of the Meau. On these occasions it not infrequently happens that all the trouble and expense on the part of the traders has been in vain, even though the Meau for their part would have been happy to do business with them. Before any [437] trading, however, the oracle is invariably consulted, for no Meau is going to sell pigs or opium or buy silver without first consulting the spirits. If the oracle predicts an unfavorable outcome, the Chinese trader has no choice but to leave the village without having transacted any business; his long and arduous journey with porters was in vain, for he can do nothing to induce the Meau to change their minds.

123 Even I had to submit to the verdict of the oracle, if I could 224 not find a convincing way out. For example, Chief Tsin Tsai, [787] whose son Lü had regained his health through my plasmochinatabrine treatment after the conjuration, had put me under his special protection out of gratitude. Tsin Tsai was an excellent and passionate hunter. When I noticed that he was annoyed by our constant questioning or our requests for food, I proposed to [324] him, the best gunsmith for miles around, by the way, that we

E-5

39: Bernatzik--511 / (1936-1937) 1947 AOI Thailand

Miao AE5

/Opposite p. 378/



125 •
854
516

Ill. 67. Nine-year-old Meau girl at the drawing test.



291
516
824
857

Ill. 68. Meau children make chains out of fragrant blossoms.

/VI cont./

291 Ill. 61. The tying of the turban is an artistic affair. Because of the covered hair knot above the forehead, the turban towers high in front. The embroidered ends of the long blue turban cloth are visible on top. A black-and-white-checked cloth is wound over the blue one.

515 Ill. 62. Family idyll. The father delouses his daughter, and the wife simultaneously delouses her husband. As a result of the very limited cleanliness and deficient body care, the Meau are filthy. Many colonies of lice thrive in the best possible way in the long hair. The Meau develop a remarkable skill for catching them.

Ills. 63-69. Children at play and work.

854 Ill. 63. Father with his two sons. The Meau are very fond of children. The fathers often especially like to devote themselves to the small children, without making any distinction between boys and girls, and carry them around with them, though the actual care of small children is women's work.
[858]
[462]

283 Ill. 64. Making a rope. Rattan fibers are twisted with the palm of the hand on the bare lower leg. Boys eager to learn watch with interest. Demonstration and imitation are the basis of child education among the Meau.
868

857 Ill. 65. A favorite game of the Meau children is the modeling of animal and human figures out of clay. The figures are dried in the sun and serve as toys.

482 Ill. 66. Child carrying. By means of special carrying cloths, the children are fastened to the backs of their parents and are not put down even during field work, for it would be difficult to watch and protect them against large cats and birds of prey.
854

● 125 Ill. 67. Drawing test among the Meau. Children and adults of different ages and sex were instructed by me to draw with my pencil within a given time and uninfluenced by a third party whatever occurred to them. The results disclosed interesting insights into the development and artistic talent of the natives. It is to be noted how the nine-year-old girl, who is carrying a younger
[854]

/VI cont. /

125 brother on her back, proceeds with the drawing material
854 never seen before.

857 Ill. 68. Children making garlands out of fragrant flowers. In
the games of the smaller children both sexes participate.

Ills. 69-74. Festival of the Meau in Nam Fa.

526 Ill. 69. The popular game with the cloth ball. The ball game
883 is of great significance as an opportunity for the two
sexes to approach each other. As a rule, boys and girls
of two villages form opposing teams.

Ill. 70. Since the rules of the game require that the person who
does not succeed in catching the ball must give some
piece of clothing that he is wearing at the moment as
a forfeit to the thrower, interesting consequences are not
wanting when the game continues for a long time.

/VII/

526 Ill. 71. Meau girls at a circle game. They have joined hands
and quickly scamper around in a circle.

Ill. 72. There is a peculiar game with the shuttlecock (upper
left) and the wooden bat, which was the forerunner of
tennis in Europe. Two players alternately hit the
shuttlecock (wooden body with feathers stuck into it).
A net is unknown, as it was originally in Europe.

276 Ill. 73. The most important stimulant of the Meau is opium,
[439] which at the same time represents the most important
article of trade of most of the mountain peoples of
Farther India. The green poppy heads are slit with a
special instrument, and the juice that comes out of
them, hardening in the air and later condensed by cook-
ing, forms the raw opium.

[177] Ill. 74. Whereas the young people end the festival in their way,
the elders finish it with an opium pipe. Following the
Chinese custom, opium is smoked primarily, and
chewed only as an exception. The illustration shows
the chief of Nam Fa lying on his mat just at the moment
of putting the little ball of heated opium into his pipe
with the help of a needle.